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RECENT WORKS ON COMPARATIVE RELIGION

Introduction to the History of Religions. By CRAWFORD HOWELL TOY, Professor Emeritus in Harvard University. (*Hand-books of the History of Religions.* Edited by MORRIS JASTROW, Jr., Ph.D. Volume IV.) Boston, New York, Chicago, London: GINN AND COMPANY. pp. xix + 639.

History of Religions. By GEORGE FOOT MOORE, D.D., L.D., Professor of the History of Religion in Harvard University. I. China, Japan, Egypt, Babylonia, Assyria, India, Greece, Rome. (*The International Theological Library.* Edited by CHARLES A. BRIGGS and STEWARD D. F. SALMOND.) New York: CHARLES SCRIBNER'S SONS, 1913. pp. xiv + 637.

Allgemeine Religionsgeschichte. Von CONRAD VON ORELLI. Zweite Auflage in zwei Bänden. Ersten Bandes erste-dritte Lieferung. Bonn: A. MARCUS UND E. WEBERS VERLAG, 1911. pp. 1-288.

Orpheus. A General History of Religions. By SOLOMON REINACH. From the French of Solomon Reinach, author of *Apollo*, &c. By FLORENCE SIMONDS. Revised by the author. New York: G. P. PUTNAM'S SONS. London: WILLIAM HEINEMANN, 1909. pp. xiv + 439.

Studies in the History of Religions. Presented to Crawford Howell Toy by Pupils, Colleagues, and Friends. Edited by DAVID GORDON LYON, GEORGE FOOT MOORE. New York: THE MACMILLAN COMPANY, 1912. pp. viii + 373.

The Unity of Religions. A Popular Discussion of Ancient and Modern Beliefs. Edited by J. HERMAN RANDALL, D.D., and J. GARDNER SMITH, M.D. New York: THOMAS Y. CROWELL & Co. pp. viii + 362.

Comparative Religion. By F. B. JEVONS, Litt.D., Professor of Philosophy in the University of Durham. (*The Cambridge Manuals of Science and Literature.*) Cambridge: at the UNIVERSITY PRESS; New York: C. P. PUTNAM'S SONS, 1913. pp. vi + 154.

Das stellvertretende Huhnopfer. Mit besonderer Berücksichtigung des jüdischen Volksglaubens. Von ISIDOR SCHEFTELOWITZ. Giessen: ALFRED TÖPELMANN, 1914. pp. 66.

Some Palestinian Cults in the Graeco-Roman Age. By G. F. HILL. (From the *Proceedings of the British Academy*, vol. V.) London: HENRY FROWDE. pp. 17. With one plate.

PROFESSOR TOY'S work is in the first place a compendium, or digest, of the data and information on the 'principal customs and ideas that underlie all public religion'. The whole material is grouped in eleven chapters, viz.: I. Nature of religion; II. The soul; III. Early religious ceremonies; IV. Early cults; V. Totemism and Taboo; VI. Gods; VII. Myths; VIII. Magic and divination; IX. The higher theistic development; X. Social development of religion; XI. Scientific and ethical elements in religious systems. Each chapter has its subdivisions, and the whole text is broken up into 1,173 paragraphs. A detailed analytical table of contents, filling eleven pages, and an index of fifteen pages facilitate the use of the book for reference, while a topically and ethnographically classified bibliography, covering thirty-nine pages, direct the student to the vast literature on the subject. There are besides in the text and foot-notes copious references to the literature on special topics which are discussed in the work, showing at the same time that the author has looked into every nook and cranny where information on his subject might be hidden.

But the book is also a notable contribution to the interpretation of the phenomena of religion as they find expression in belief, rite, and custom. They are set in vital relation to one another and to other departments of life, and the influences

which have shaped an idea, a cult, or a ceremony are briefly checked or counterbalanced.

The basic elements which in Professor Toy's opinion underlie and condition the genesis, development, and eventual transformation of religious ideas and practices, may be summed up as (1) Universality, not only of what is termed the religious instinct or the religious sense, but also of certain germinal conceptions, 'As basis of the religious feeling we must suppose a sense and conception of an extrahuman something, the cause of things not otherwise understood. . . . The sense of the infinite may be said to be present in man's mind in germinal form at the beginning of truly human life.' (9) (the figures refer to the paragraphs) 'The central fact of the higher religious experience is communion and union with the deity, and the roots of this conception are found in all the religious ideas and usages that have been formulated and practised in human history' (16, cp. 3, n. 1-7, with regard to natural law; (630) on the sense of obligation). This observation is based (2) on the unity of the human race; 'The diversities in the form of ceremonies, in the conception of the characters of the Powers . . . arise from economic and cultural differences; the unity of cults is a result of the psychological unity of the human race—the religious needs of men in all stages of culture are the same; there is nothing in the highest religious systems that is not found in germ in the lowest' (943, cp. 16). (3) The unity or unitariness of life. 'Human life is always unitary, no one part can be severed from the other; it is a serious error, impairing the accuracy of the conception of religion, to regard it as something separate from life' (1015). Hence the discussion of the facts of religion are everywhere accompanied by the delineation of the other factors of life, such as the social organization, the climatic and economic conditions of the period and country, the cultural state of the believers and mutual interaction pointed out, 'In general religious development goes hand in hand with social organization' (13). 'The intellectual and ethical content of religion varies with the intellectual and ethical culture of its adherents' (15).

‘Religion was a part of the general social movement, affected by all other parts of that movement’ (1095, cp. 1009, 1148, &c.).

The spirit which pervades the book may be designated in general as that of detachment and objectivity, free from all partiality, prejudice, and bias. That does not mean to say that Professor Toy sits in Olympic aloofness above all religion. Rather does he stand aside viewing the kaleidoscopic panorama of jostling beliefs, ceremonies and cults from fetichism, animal worship, totemism to spiritual monotheism, as a benign and sympathetic friend, trying to understand all and appreciate all from the viewpoint and standpoint of the human beings who cherished them. There is not a harsh judgement or a contemptuous word in the whole book. On the other hand, attempts at finding some good and some reason in what seems to us the heart of evil, superstition and absurdity, are often met with. ‘That idolatry in ancient times was not a wholly bad feature of worship is shown by the excellence of the great religions in which it was practised. Its general function was to make the deity more real to the worshipper, to make the latter more sharply conscious of the divine presence, to fix the attention, and so far to further a real communion’ (1094). ‘Polytheism has played a great rôle in the religious history of the world. Representing in general a thoughtful protest against the earlier shapeless mass of spirits, it expressed more definitely the belief in the intellectual and moral divine control of all things. It flourished at a time when there was no general demand in human thought for co-operation in supernatural Powers’ (965, cp. 107, on dancing; 193 and 379, on the ethical import of the cult of the dead). One other feature worth pointing out is the modesty, caution, and restraint of this Altmeister which he exhibits throughout the book in keeping shy of fanciful speculations and in refraining from hasty generalizations and from establishing theories on the basis of isolated or obscure facts. Conclusions as, ‘origin and significance not clear’, ‘it is wise to refrain from offering a universal theory . . .’, are of frequent recurrence (cp., for instance, 199, 220, 518, 569, 649, n. 5, &c.).

The limits of space will not permit of quoting, much less of

commenting on, the numerous problems so masterly handled by Professor Toy, such as animal worship, totemism, magic and divination, the relation between religion and ethics, &c., &c. We will confine ourselves to a few references to the religion of Israel and to the characteristic religious conceptions of the Semites. As regards the latter their religion in general was 'objective, simple, nonmystical' (1100). The more special distinctive features of Semitic theism (as contrasted with that of the Indo-Europeans) are: 'paucity of departmental gods and absence of highly specialized gods'; no cult of heroes, that is, no divinization of men; the organization of malefic spirits into a sort of pandemonium (especially in Babylonia); no abstract deities; the theistic myths lack 'the element of personal adventures of gods', and adds: 'of the origin of these peculiarities of the Semitic theistic system, as of all such origins, it is impossible to give any satisfactory explanation' (811-816). Phallicism as a cult, and totemism among the Semites, Professor Toy considers as not proven (398-400, 517).

Professor Toy's view of the rise and development of the religion of Israel, which is the critical-evolutionistic, is well known and need not here be dwelt upon. One statement of his, however, elicits a question: 'For many centuries he [Yahweh] was regarded merely as the most powerful of the gods, superior to the deities of other nations, and it was only after the beginning of our era that the Hebrew thought discarded all other gods and made "Yahweh" synonymous with "God"' (765), and again (after the exile) 'was established a monolatry which was practically monotheism, though a theory of absolute monotheism was never formulated by the pre-Christian Jews' (995). In view of the numerous passages in the Old Testament as well, as in the Jewish post-biblical, but pre-Christian, writings (see *Jewish Encyclopedia*, vol. VIII, pp. 660 ff., and Hastings's *Dictionary of the Bible*, extra vol., p. 680 b and 681 a), which witness to the solitariness of Yahweh, one would wish that Professor Toy had given the data for this statement and also suggested an explanation why the Jews attained so absolute monotheism at the beginning of the Christian era, and why not before.

On p. 26, n. 1, read 1 Sam. 28 instead of 27.

Professor Toy, by this ripe fruit of the harvest of his life's work, has put under obligation all that are interested in the great theme of religion: to the general reader this book offers more than a mere survey or bird's-eye view of this vast subject; to the student and investigator, a safe and sound guide and *vade-mecum*.

In the Preface Professor Moore sets himself a high aim: 'In the presentation of the several religions the endeavour is made, as far as the sources permit, to show their relation to race and physical environment and to national life and civilization, to trace their history and to discover the causes of progress and decline and the influences that have affected them from without' (p. v). To carry out such a programme requires not only a thorough knowledge of the phenomena and manifestations of the religions as well as of the history and the various cultural phases of the several areas whose religions are under consideration, but also a philosophic grasp of the interplay of these factors, and eminent constructive ability. The reader will not be disappointed. Beginning with the geography and history of each country, passing over to an adequate analysis and criticism of its religious literature and characterization of the great religious teachers, where such have been, and then delineating in order the religious beliefs and doctrines, their expression in cult and rite, temples, priesthood, sacrifices, festivals, burial, and eschatological doctrines, he draws throughout vivid and live pictures of the several religions in their intimate relation with the other factors of life.

Professor Moore does not institute elaborate and detailed comparisons between the several countries or the various religious tendencies and institutions, which are outside the plan and scope of the work. But with a few, seemingly casual, words he succeeds in focusing similarities or contrasts. A few instances must suffice in illustration. In sketching the development of civilization in Egypt, he says: '... and in this necessity of co-operative labour under directive authority we may see, as under similar conditions in Babylonia and in the valley of the Yellow River in China, one great reason why these regions were the predestined

cradles of civilization' (p. 145). But then, coming to the description of the geographical situation of Babylonia, he points out that Babylonia, not being isolated and protected like Egypt, its 'civilization and religion were both more influenced from without and exerted a far wider influence in the ancient world than those of Egypt' (p. 201 f.). So again the diversity in the area of Hellenic and Aegean civilization, in contrast to the uniformity of Egypt and Babylonia, accounts for the tendency of Greek civilization 'to variety, idiosyncrasy, originality', and 'is reflected in the Greek religions' (p. 411 f.). Professor Moore possesses a mastery in setting distant and remote events and tendencies in the right light and make them present and living to us by briefly mentioning a familiar analogy or parallel. The effort of Amenophis IV to introduce monotheism is on the one hand contrasted with Elagabal's 'capricious preference for one cult above another', on the other, compared with the attempt of Josiah to make monotheism the religion of Judah a reality (pp. 181, 185). Josiah's reformation is also put into juxtaposition to the iconoclastic zeal of Ardashir (p. 378). The dispute between the Vishnuite sects about the question whether faith as a condition of salvation is a free act of man or is infused by God, finds its parallel in the controversy between the Augustinians or Calvinists and the Synergists (p. 337; cp. 306, 310, 401, 404). By such touches he shows human (religious) nature to be kin.

The limits of space forbid even touching on other features of the book. That Professor Moore treats his subject in an unbiased broad and even sympathetic spirit need hardly be said. It is evident in his discussion of Confucius, Laotze, Buddha, Zoroaster and the religious and ethical movements started by them.

In conclusion, a word about the excellent equipment of work for reference. At the head of chapters are analytical summaries. In the classified bibliography (pp. 603-16) each work is briefly described; the index (pp. 617-37) is arranged for comparison of institutions, observances and ideas in the different religions. *Tolle lege!*

The work of the late Professor von Orelli (died in 1912) is

a German counterpart to that of Professor Moore, following the same scheme in the arrangement of the material of the several religions, with the addition, here and there, of a paragraph on the anthropological traits of the peoples whose religion is treated. It is, however, more comprehensive in scope, and he has attempted, after the analogy of philology, to group the religions of mankind into families, either on the basis of linguistic and ethnographic affinities of the peoples that represented them, or of a certain similarity and community of ideas between them. The former basis, which is the surest indication of relationship, is in a strict sense, he admits, found only among the Semites and Indo-Europeans.

He divides then the religions of the world roughly and loosely into five groups: (1) The Turanian-Mongolian (China, Mongols, Finns, and Japanese); (2) Hamitic (Egypt); (3) Semitic (Babylonians and Assyria, Phoenician and Canaanites, Arameans, Ammonites, Moabites, Edomites, Arabs, Islam, and Manichean and Mandeian); (4) Aryan, and (5) which may be summed up under the head of non-historic religions (African, American and Pacific Islands). The religion of Israel is excluded from a full discussion, 'as it is impossible to give it in this work the space due to its importance'. Its course and development (together with those of Christianity, 'its fruit and crown') will be drawn in a few grand lines to mark its position within, and characteristic distinction from, all the other religions (p. 279).

This brings us to the author's standpoint. He claims the history of religions for Christian theology and postulates its treatment from the Christian standpoint. At the same time he emphasizes that the description of the historical facts must not be influenced or shaped by any presuppositions, nor should the independent value of ideas and beliefs be judged by biblical or Christian conceptions or views (p. 21). These rules Professor von Orelli observed throughout with unsurpassing fidelity, one might say, tenderness. His general theory, as far as it can be abstracted from the religions treated in the three parts before us, is briefly as follows. The religions of all the peoples, and espe-

cially of those of the Semitic family, started with a lofty and unitary conception of the deity, a sort of henotheism which was possibly 'an inheritance from the primeval age of mankind' (p. 46). So in China the Heaven-god, in Babylonia, Anu, who is 'the general and most original conception of the deity in ancient Babylonia' (p. 196). But as God was not sufficiently apprehended as a supramundane person, independent of, and existing above, nature and its phenomena, nor with a live consciousness of the contrast between the holiness of God and the sinfulness of man, God was fused and identified with nature and its phenomena or with spirits and ghosts; which led to polytheism of the popular religions, and pantheism of speculation.

In the first part of his outline, 'Israel and the Semites', with which the third part of the work closes, Professor von Orelli takes his stand against modern criticism in setting complete monotheism—not monolatry—in the period of Abraham and deriving it from revelation.

The most distinctive feature of the book is the note of personal religion. Orelli has given himself in the book. Being a man of deep religious convictions and piety, he feels himself on sacred ground; he looks for the *vestigia Dei* everywhere—and finds them everywhere. And so also he finds everywhere man's groping, faltering, sometimes blundering, outreaching towards God.

The typographical features of the book are not all that could be wished. The print is too small and too close, probably due to the laudable endeavour to economize in cost of publication and so make this great work accessible to as wide a circle of readers as possible. There is no table of contents, and the text is too little broken up in paragraphs with separate headlines. It is to be hoped that a full and comprehensive index at the close of the work will in some measure make up for these drawbacks.

'Orpheus' is in a measure a counterblast to Orelli's work. In the preface M. Reinach refers, in justification of his method, to the omission of the history of Christianity in the manuals of Orelli and Saussaye (p. vi). To atone for this omission, as it were, he allots to the history of Christianity the larger part of his

book, 198 pages, while 187 pages are shared between the nine other religions or groups of religions treated in the book, namely, of (1) Egypt; (2) Babylonia and Assyria; (3) of the Phoenicians and Syrians; (4) the Aryans, Hindus, and Persians; (5) the Greeks and Romans; (6) Celts, Germans, and Slavs; (7) China, Japan, Mongols, Finns, Africans, Oceanians, and Americans; (8) Musulmans; (9) Hebrews, Israelites, and Jews. As a consequence we get of some of them a mere meagre sketch, or rather a bare skeleton.

Before noticing briefly the subject-matter of the book a word on the 'method' and tone and tenor. M. Reinach assures us that 'it is as an historian that he proposes to deal with religion' (Preface, p. vii). But we regret to notice that he sometimes steps down from the lofty seat of the historian into the pit of flippant, if not frivolous, dilettantism. With all due allowance for Gallic verve and vivacity, such expressions as 'the fecund speech of the God of scripture' (p. 33), or, 'God must have plagiarized from Hammurabi' (p. 34), are hardly compatible with the dignity of an historical book which deals with a subject that is to the mass of mankind the greatest thing in life. M. Reinach also sometimes betrays a lack of the judicious temper of the historian who calmly balances alternative possibilities, which shows itself in cocksureness and in dogmatic impatience with others' views, which are branded as 'stupid', 'puerile', or 'absurd' (pp. 86, 174, 179).

Now what is M. Reinach's attitude towards religion, and what does he consider as its fundamentals? 'I see in them [the religions] the infinitely curious products of man's imagination and of man's reason in its infancy; it is as such that they claim our attention' (Preface, p. vii). The resultant of the products is, 'a sum of scruples which impede the free exercise of our faculties'. Thus we must assume that in M. Reinach's opinion man has never sought in religion a positive good, an enhancement and enrichment of life. The scruples find expression in the taboo. To taboo is joined animism, the latter supplies the gods, while to the former are due the religious laws and piety. These are the 'principal factors of religions and mythologies'. There are two others which, 'though less primitive, have not been less general

in their action', namely, totemism, which 'results from the social instinct of primitive man combined with the illusion of animism', and magic, 'the strategy of animism'. Taboo, animism, totemism, and magic are then the four corner-stones of M. Reinach's historical structure; they are Solomon's magic keys which unlock the doors to all secrets and riddles. Totems have overrun this earth everywhere from time immemorial; they have even invaded the cave of paleolithic man in the Pyrenees, while magic was the origin of his art (p. 111). Taboo has laid its 'impeding' hand on our faculties already in Paradise in the prohibition of the fruit of the tree of knowledge (pp. 3 and 178); even the superior animals are burdened with 'scruples', which restrains them from indulging in cannibalism (p. 4 f.).

It is impossible to indicate even by mere dots the trail of M. Reinach's quartet through all the zones of the globe. But a few examples taken from the sketch of the history of the religion of the Hebrews may illustrate M. Reinach's 'method'. Of course there were totems in plenty among the Hebrews. 'Jehovah is a product of animism' (p. 7), and 'the very idea of Jehovah's covenant with Israel is one that is to be found everywhere in connexion with totemism' (p. 180). Not only Moses, Aaron, and Balaam were magicians, but 'Jacob resorted to a kind of sympathetic magic to procure the birth of speckled sheep, Gen. 30. 39' (p. 182). 'The legislation and morality of the Pentateuch are also impregnated with taboo; it is interesting to see moral ideas evolving from it and remaining in touch with it' (p. 178). 'The Decalogue is a revision of an old code of taboo.' But the Decalogue contains a positive injunction: 'Honour thy father and mother . . .'. This is, as it were, the reversal and modification of an ancient taboo: 'If thou striketh thy father and mother, thou shalt die . . . But the taboo thus becomes a law of morality' (p. 179, comp. p. 7). One might call M. Reinach's method of interpretation 'the reversal and modification, as it were' of the ancient allegorical one, and one is reminded of Goethe's xenion:

Im Auslegen seid frisch und munter!
Legt Ihr's nicht aus, so legt was unter.

M. Reinach is at his best where he is freed from the four incubi mentioned above. The delineation of the history of Christianity is masterly. We would also refer to the excellent analysis of the Edda and Scandinavian Saga (pp. 137-42), and the characterization of the Old Testament (pp. 174 ff.). In general it may be said that M. Reinach is a master of combining conciseness and compression with clarity of thought and lucidity of style.

The translator has performed her task exceedingly well. The diction is idiomatic, fluent, in places vivid and brilliant.

The few typographical errors or misprints noticed are: p. 60, line 5 from top, read 'Rama' instead of 'Krishna'; p. 81, line 9 from the top, read 'Sauroctonos' instead of 'Sauroctonas', and p. 185, top, read 'Rosh-ha-shanah' instead of 'Rash-ha-shanah'.

Besides the analytical table of contents at the beginning of the book there are summaries at the heads of the chapters and select bibliographies at their close. The index fills twenty-seven pages.

'Studies in the History of Religions,' presented to Professor Toy on the occasion of his seventy-fifth birthday, comprises sixteen essays, viz. 'English Witchcraft and James the First', by George Lyman Kittredge; 'Buddhist and Christian Parallels; The Mythological Background', by J. Estlin Carpenter; 'Satirists and Enchanters in Early Irish Literature', by Fred Norris Robinson; 'Saint Peter and the Minstrel', by Edward Stevens Sheldon; 'The Liver as the Seat of the Soul', by Morris Jastrow, Jr.; 'The Sikh Religion', by Maurice Bloomfield; 'Yahweh before Moses', by George Aaron Barton; 'Der Schluss des Buches Hosea', by Karl Budde; 'The Sacred Rivers of India', by Edward Washburn Hopkins; 'The Two Great Nature Shrines of Israel: Bethel and Dan', by John Punnett Peters; 'Asiatic Influence in Greek Mythology', by William Hayes Ward; 'The Theological School at Nisibis', by George Foot Moore; 'The Translations made from the Original Aramaic Gospels', by Charles Cutler Torrey; 'Oriental Cults in Spain', by Clifford Herschel Moore; 'The Consecrated Women in the Hammurabi Code', by David Gordon Lyon; 'Figurines of Syro-

Hittite Art', by Richard James Horatio Gottheil; and a Bibliography of Professor Toy's publications by Harry Wolfson.

The essays obviously vary in interest and importance; but they are all scholarly and informing, and some of them are substantial contributions to the subjects treated by them.

'English Witchcraft and James the First' (pp. 1-65) is primarily a defence of James I against the charge of having been a bigoted and rabid witch-hunter. Professor Kittredge proves on documentary evidence that in Scotland the worst period of witch persecutions did not concur with the reign of James I, while in England the statute against witchcraft of 1604 enacted under James was but little more severe than that of Elizabeth in 1563. In general, James I was swept off his feet by a general outbreak of the mania, and, far from initiating persecutions, he endeavoured to stem the tide and to obviate the worst abuses of the procedure of the courts. But the essay is also an important contribution to the history of witchcraft and the manner of dealing with it in England at that period.

'Buddhist and Christian Parallels' (pp. 67-94) starts from the propositions that 'each great historic faith develops its own genius', but at the same time 'every vigorous stock grows by contact and suggestion from without', which indicates the author's view that the occurrence of similar stories or mythological and religious ideas among several peoples may rather be due to transmission than to independent invention. The subjects discussed in the papers are: the story of the two women (i.e. the judgment of Solomon, 1 Kings 3. 16-28), the origin of which is credited to India; to Babylonia are traced the stories of the exposure of Sargon I, and of Moses, and the account of the Deluge. So also is the part played by the mountain Meru in Buddhist cosmogony derived from the Babylonian mountains of the gods, and the sevenfold order of the gods in the Buddhist pantheon is paralleled with the Babylonian seven planets, while the consumption of the world by fire has its counterpart in some passages of the Prophets and in 2 Pet. 3. 5-7, 10. The Gospel stories of the birth of Jesus are placed beside those of Apollo and Buddha.

'Satirists and Enchanters in Early Irish Literature' (pp. 95-130) illustrates the importance of poetic malediction and satire in the life of the ancient Irish. While the combination of the functions of poet and magician is characteristic of early stages of civilization and appears in many parts of the world (Greece, Rome, Arabia, Finland, Iceland, &c.), in old Ireland the satirists seem to have formed a formidable institution, inspiring terror in individuals and whole peoples. 'Woe to the land that is satirized', and 'the poets commonly got what they asked for'. Even Christian saints had to bow to them. The author adds that the old conception of the supernatural power of poets never disappeared from Ireland. Incidentally the paper gives much interesting information on the early institutions, customs, laws, and beliefs of ancient Ireland.

'Saint Peter and the Minstrel' (pp. 131-42) is the translation of a French fabliau which 'illustrates the materialistic crudity of some mediaeval conceptions of the life to come as well as a familiarly irreverent tone equally natural under the circumstances'. It relates how St. Peter played dice with a minstrel in hell and won away all the souls from hell. The poem must be read to appreciate the grim and coarse humour of the story. Copious footnotes accompany the translation and explain the rules of the game—as it was played in hell.

The thesis of the paper on 'The Liver as the Seat of the Soul' (pp. 143-68) is that preceding the localization of the soul, or life, in the heart and subsequently in the brain, the liver was accorded this position. Professor Jastrow quotes in support of this view numerous references from classical literature as well as from the Old Testament (Lam. 2. 11; Prov. 7. 23; Job 16. 13; Ps. 7. 6; 30. 13, in which latter two passages he would read פֶּכֶד instead of פֶּכֶד). But 'the definite proof that the location of the soul was at one time quite generally placed in the liver' he sees in the use of the liver in divination which prevailed among many peoples, and especially played a prominent part in the Babylonian-Assyrian ritual and among the Etruscans. The rationale of hepatoscopy was the belief that the god assimilated himself to the sacrifice which he accepted. 'The liver of the

sacrificial animal as the seat of the soul becomes the exact reflection of the soul, i. e., therefore, the mind and thought of the god. Liver divination is therefore the earliest form of "mind reading", and the prognostication of the future follows as a natural corollary.' In connexion with the important part played by liver divination in the Babylonian-Assyrian ritual from the earliest time down to the fall of the Neo-Babylonian Empire Professor Jastrow suggests as 'at least possible' that animal sacrifices were at first offered merely for the purpose of obtaining a means of divination, while the elements of a tribute to the gods and of establishing a communion with the gods mark later advanced conceptions (p. 156 f.). This would rather seem putting the cart before the horse. For in order that the animal or some part of it should become a potent vehicle of divination, it must be given to the god to assimilate himself to it, that is, it must be a tribute to the god.

In the paper on 'The Sikh religion' (pp. 169-86) Professor Bloomfield maintains, against Macauliffe in his work which bears the same title, that on the side of doctrine or philosophy the religion of the Sikhs, or 'Disciples', 'contains absolutely nothing new, nothing that is not to be found elsewhere, in some place, and at some time in India'. Its God-conception, which wavers between monistic pantheism and anthropomorphic theism, is found in the Upanishads and elsewhere. It took over from Hinduism the doctrines of transmigration and *Karma*, tinged with a dash of fatalism borrowed from Mohammedanism. Even the ethical institutions of Sikhism, such as the abolishing of caste and the discarding of other galling and cruel Hindu practices and superstitions, have been proclaimed at one time or other before Nanak, the originator and first Guru or Pontiff of Sikhism (born 1469), and would not suffice to account for the peculiar position which the Sikhs hold in India 'not only as a religious body, but as a people of singular character and individuality'. Professor Bloomfield finds the most distinctive feature of Sikhism in the development of the relation between teacher and pupil, which 'in India has always been pious, sentimental and sacramental', into

an ecclesiastico-political force (similar to the Papacy or Tibetan Lamaism), which finally led up to a sort of church state and a sort of nation. By transforming the spiritual Guruship into militant leadership the Sikhs were enabled to stem the tide of Mohammedanism. But Sikhism 'remained at the core an essentially Hindu religion', and the Sikhs are now 'reverting to some extent to Hinduism and are worshipping Hindu gods in Hindu temples'.

Professor Barton's assent to the theory of the Kenite origin of Yahweh, which was suggested in 1862, and his derivation and transformation from the prolific 'mother-goddess' is well known from his 'A Sketch of Semitic Origins' (chapter VII). In the present paper (pp. 187-204) he defends this theory against the several other hypotheses which have since then sprung up. They are the Babylonian theory, set in motion especially by Delitzsch's Babel und Bibel controversy; the moon-god theory which was worked out by Nielsen in 'Die altarabische Mondreligion und die mosaische Ueberlieferung'; the volcanic theory of Gunkel and Eduard Meyer (see Smithsonian Report, 1912, p. 673 f.); the storm-god theory or the equation of Yahweh with Adad or Hadad of Dr. Ward, the borrowing of Yahweh from Edom, where he originally functioned under the name of Esau, which was propounded by Professor Haupt. Professor Barton comes to the conclusion that the 'Kenite theory of the origin of Yahweh supplies all the conditions necessary to account for all the resemblances which have been urged'.

In 'Der Schluss Hoseas' (pp. 205-11) Professor Budde defends, against Cheyne, Marti, and others, the authenticity of Hos. 14. 2-9, showing that in form and substance it is fully paralleled in the preceding chapters of the book, and that in fact it 'contains the very programme of Hosea'.

Professor Hopkins's paper (pp. 213-29) tells what the exuberant Hindu fancy has thought out about the sacred rivers of India, their origin, qualities, potencies, activities, conversations, &c., as handed down in the epic poetry of the Mahabharata and Ramayana.

In 'Nature Shrines' (pp. 231-41) Dr. Peters gives a graphic description of the sites of Bethel and Dan and their physical features, which the author examined in 1902. Bethel with its huge rocks was a centre of stone worship, while Dan with its numerous springs was 'a canonization of the worship of God as the life-giving power, expressing himself in the outpouring of the waters from the deep beneath the earth', echoes of which the author finds in Psalms 42 and 46.

Dr. Ward's paper (pp. 243-53) is a counterpart to, or rather a continuation of, the one contributed by him in honour of Professor Briggs. In both he tries to set forth the influence of Asia Minor on Greek religion and art as against that of Phoenicia and Egypt, and that whatever influence came from Babylonia was transmitted through Hittite and Mitanian mediums. In other words, Dr. Ward contends for a preponderance of an Aryan influence over the Semitic on Greek mythology and art. It would seem rather premature to claim, mainly on the basis of the occurrence of the names of some Hindu gods in a treaty between the Hittites and the Mitani (see Smithsonian Report, 1909, p. 691), these peoples for the Aryans. Dr. Ward discusses his proposition in a cautious and scientific spirit, and illustrates it by tracing, on the basis of representations on ancient seals, his special domain, the Greek ideas of the netherworld with its rulers and judges, the development of composite figures in art (griffins, centaurs, sphinxes), the stories of Atlas, Ganymede, Perseus, and Medusa, &c., to their origins and the modifying mediums through which they had passed.

Professor Moore's paper (pp. 255-67) takes us back to the period of the christological conflicts which gave rise to the theological school at Nisibis, Mesopotamia, at the end of the fifth century. Professor Moore again exhibits his skill in selecting and grouping of the material, and his art of vivid and live narrative, setting institutions and methods of long ago in relation to modern ones. We are introduced to the faculty whose organization was as democratic, if not more so, as that of our present schools, and to the students, some of whom worked their way

through school by engaging in work during the three-months' vacation; we get a good view of the communal life of the school with the courses of study of the three-years' curriculum. It is interesting and instructive reading from beginning to end.

Professor Torrey's treatise (pp. 269-317) is the most important and may be designated as *primus inter pares*. It is a model of painstaking, penetrating research, close thinking, and conscientious balancing of facts and arguments. Against the assumption, on the basis of the recent papyri finds in Egypt, that Biblical Greek is essentially identical with the vernacular (the *Koinē*) of the Hellenistic period, and that the Gospels and their written sources were originally Greek, he proves, by an elaborate and detailed analysis, that there is no such thing as a homogeneous Biblical or New Testament Greek. The conclusion is that the distinct Semitic tinge of the Synoptic Gospels, or of the documentary sources which underlie them, is due to their being translations from semitic originals.

From Professor C. H. Moore's paper (pp. 319-40) we learn that in the second and third centuries C. E. there was in Spain a considerable vogue of the cults of Isis and Serapis, of Cybele, Mithra, and other solar divinities. Their devotees were mostly civilians of humble position.

Professor Lyon (pp. 341-60) breaks a lance for the consecrated women of Babylonia. After a careful and detailed analysis of the sixteen laws in the Code of Hammurabi relating to them, and of the references to them in the contemporary contract literature, he arrives at the conclusion that there is nowhere an indication that these women were officially connected with immoral practices.

Professor Gottheil (pp. 361-65) describes four bronze figurines in his possession (illustrated on two plates), one of which he would designate as Pan, who had a grotto at Baniās (Panias) in Northern Palestine.

Unity of Religions is the outcome of a sort of a Parliament of Religions on a small scale. It contains twenty-two lectures delivered on successive Sunday mornings during the winter 1909-10 before an adult class on Applied Christianity, held in

connexion with the Bible School of Mount Morris Baptist Church, New York City, that 'they make more real the truth of the words: "Religions are many—Religion is one"'.

The lecturers were for the greater part members of the faculties of Union Theological Seminary and Columbia University. The subjects discussed in these lectures were: 'The Beginnings of Religion', 'Confucius and the Chinese', 'Brahmanism', 'Buddhism', 'Zoroaster and the Avesta', 'The Religion of Babylonia and Assyria', 'Some Religious Beliefs of the Egyptians', 'The Religion of the Early Teutons', 'The Religion of Ancient Greece', 'The Religion of the Ancient Romans', 'Judaism: Its Principles and its Hopes', 'Mohammed and Islam', 'Christianity', 'Roman Catholicism', 'Greek Orthodox Catholicity', 'Protestantism', 'Reform Judaism', 'The Religious Aspects of Socialism', 'Science and Theology', 'The Symphony of Religions', 'Religion and Education', and 'Religion of the Future'.

With the exception of the lectures on 'Mohammedanism' and on the 'Greek Orthodox Church', the former of which is a fanatical tirade against Mohammedanism and Mohammedans, and other non-Christian religions, and the latter punctured with bitter attacks of the Roman Catholic Church, the tone of the lectures is dignified, irenic, and sympathetic.

Professor Jevons's little book discusses in seven chapters Sacrifice, Magic, Ancestor Worship, The Future Life, Dualism, Buddhism, and Monotheism. The treatment is apologetic, bringing out the superiority and uniqueness of Christianity—as understood by Professor Jevons. Thus, at the close of the somewhat laboured Introduction, in which the sequence and connexion of thought is not always easy to discern, we are told that while in Buddhism and the religions of ancient Egypt, Persia and modern Mohammedanism the gratification of man's desire is the aim and end, and God secondary and subsidiary, in Christ's teaching 'the end to be achieved is God's will, not man's. The motive to it is love—love of God and of one's neighbour' (p. 18). These two commandments (as if Lev. 19. 18 and Deut. 6. 5 had not been indited some time before Jesus uttered them) are often

pressed into service. Thus on the basis of these two commandments Christianity rejects the demand of retributive justice in the other world (p. 84 f., *sic*, see, for instance, Matt. 15. 46). Monotheism attained only in Christianity its perfect form, because it alone developed the full value of personality, the core of which is love (p. 133 f.).

Professor Jevons's booklet shows that partiality is as inimical to equity as is prejudice.

Dr. Scheftelowitz has brought together from all corners and all quarters a large number of data bearing on the folk-lore of the hen. The term 'substitutionary victim' is used in a rather wide sense. So, for instance, the drinking of the warm blood of a hen by a pregnant woman in South India (p. 5) might be considered as a case of magical medicine rather than of 'expiation'; in many other cases adduced in the book the hen is simply a gift to the demons, not a substitute for the giver. Among the instances of averting (apotropaic) magic circles is introduced the story of Honi Hameaggel, who used to draw a circle around him when praying for rain (Ta'anit 23 a). Why not take the explanation given in Talmud, viz. that it was intended as a symbolical or dramatic expression of his perseverance: 'I swear by Thy great name that I shall not move from here until Thou takest compassion on Thy children.' It was so understood by Honi's contemporaries, who disapproved of this holy defiance of God. R. Moses b. Nahman lived in Spain, not in France, as stated on p. 33. The concluding chapter, 'Gibt es im Judentum Ritualmord?', while interesting in itself, has little relation to the subject of the book.

Mr. Hill examined some of the evidence as to the existence, in the Hellenistic and Roman times, of local cults and mythology in certain districts of Palestine. The evidence is drawn almost entirely from coins, twenty of which are reproduced on the plates, which would show interpenetration of Syrian, Phoenician, and Egyptian strains in local cults, overlaid by Greek and Roman surface culture. Much, however, of the interpretation of the coins and consequently of the divinities supposed to be figured on them is conjectural. The article will also be of interest to numismatists.

Studies in the Religions of the East. By ALFRED S. GEDEN, M.A.

D.D. London: CHARLES H. KELLY. pp. xi + 904.

The subjects of these studies are the religions of Egypt, Babylonia and Assyria, Brahmanism and Hinduism, Buddhism, Jainism, Confucianism, Taoism, Shintoism, Zoroastrianism and Mohammedanism. In the selection of the religions, as well as in the proportion and method of treatment, the author was guided by the 'comparative importance of the faith in human history, and its influence in the formation and edification of a moral and religious life' (p. viii). Judaism and Christianity are excluded from a formal discussion for the same reasons as in Orelli's work, namely, that their 'direct inclusion would have expanded one volume into two or more, and in effect would but have reiterated facts and conclusions that recent works have most fully and effectively set forth'. An introductory chapter treats of the 'origins', the fundamentals or general conceptions of religion, such as the belief in the existence of a power or powers outside of man, the survival after death, &c., with a criticism of the theories of animism, fetichism, totemism, ancestor worship, &c., and sets forth the scope, object, and contents of the science of comparative religions, the mental attitude and standpoint which the student should bring to it, and the method and principles by which he should be guided in his studies and conclusions.

The studies have been 'for the most part in form as well as in substance' delivered as lectures at the Wesleyan College, Richmond, and they somewhat exhibit the qualities and defects of this origin. There is in the style a certain freshness and a warm personal note of the face to face address, but also a good deal of diffuseness with frequent returns and reiterations, which, while with the audience may have served to emphasize and impress certain facts and statements, are to the reader intrusive and often produce the contrary effect of emphasis, namely, a certain vagueness and want of precision.

The religions of Egypt and Babylonia and Assyria are treated in a comparatively summary manner (pp. 55-130 and 131-84 respectively). The author assumes early invasions of the Semites

into the valley of the Nile. In fact, the 'early settlers in Egypt, with whom its history may be said definitely to begin, were of Semitic stock'. They brought to the new home 'the loftier religious conceptions which they imposed upon the primitive beliefs and practices of the existing population, and which ultimately blended more or less completely with them into a much diversified whole ; and a knowledge of the art of writing and of the use of the hieroglyphic signs, in which history and literature found expression' (p. 64). The 'higher belief and cult of the invading Semites', into which were taken up the elements or types of the primitive faith, viz. nature worship, totemism, and star worship, was probably of a 'predominately solar character' (p. 71). But 'the main and most significant contribution which the Semites made to the content of the religious thought and belief of Egypt was their doctrine of the life to come' (p. 72). So also, in discussing the eschatology of Babylonia and Assyria, the author says : 'The resemblance which these beliefs (with regard to the state of the dead and a future life) early assumed and Egyptian doctrine on the subject of future life appears incontestable' (p. 159). In view of the prominent place held by the idea of the life beyond the grave among the Egyptians and its conception as a replica of the life upon earth, as contrasted with the little space given to it in the religious thought of the Semites and the view of the Sheol or Aralu as a shadowy abode of inactivity and decay, the resemblance does not appear 'incontestable'.

The religions of India and Mohammedanism are most fully treated (Brahmanism and Hinduism, pp. 185-431 ; Buddhism, pp. 432-593 ; Mohammedanism, pp. 718-881), and may be considered as the best portions of the book. But the work exhibits in all its parts thorough scholarship, familiarity with the literature which is in any way related to the subjects under discussion, and independent judgement. A special feature of Dr. Geden's exposition are the copious extracts and excellent analyses of the sacred literature of the several religions (Book of the Dead, Vedas, Tripitakas, Avesta, &c.). His definitions and explanations of beliefs, doctrines, and rites are characterized by clearness, sanity, and

common sense. Most admirable and praiseworthy is the broad and generous spirit which he brings to the subject. Some of the rules which in the introductory chapter he lays down for the student of comparative religions are, to 'lay aside all prepossessions, and to bring to bear all the qualities of patience, impartiality, and insight in the endeavour to secure a definite solution which shall be based not on speculation but on the broad facts of human experience . . . ' to 'eschew above all hasty generalisations . . . '. And they are conscientiously adhered to by the author.

Aside from numerous references to related literature in the text, there are brief bibliographies at the close of each chapter, and tolerably full indexes of subjects and references to passages quoted from the religious literatures.

The Adapa myth is not an episode of the Gilgamesh or Nimrod Epic, as the statement on p. 160 seems to convey, but was found among the Tell el-Amarna tablets. For 'Bossuet', p. 298, n. 1, read 'Bousset'.

The typographical features of the book are all that could be desired.

I. M. CASANOWICZ.

United States National Museum.